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ABSTRACT

This report addresses the relationship between self-actualizing values and interpersonal communication behaviors. After a discussion of behavioristic and humanistic frameworks for social science research, the paper explains Abraham Maslow's and Carl Roger's concepts of self-actualization as the tendency toward completing and perfecting one's capacities. Five self-actualizing values are noted, including valuing, feeling, self-perception, synergistic awareness, and interpersonal sensitivity; these are then related to five interpersonal communication behaviors: expressiveness, self-disclosure, empathic understanding, validation, and metacommunication. Research is cited to show that interpersonal communication behaviors vary as a function of one's degree of self-actualization: self-actualizing individuals tend to exhibit increased understanding, congruent and more expressive communication, and unique and creative communication. (DF)

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INTERPERSONAL COMMUNICATION
BEHAVIORS AND SELF-ACTUALIZING
VALUES: A CONCEPTUAL FRAMEWORK

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INTERPERSONAL COMMUNICATION BEHAVIORS AND SELF-ACTUALIZING VALUES:

A CONCEPTUAL FRAMEWORK

This paper discusses the relationship among intrapersonal attributes and interpersonal behaviors. Most studies exploring such relationships have been limited in several respects. First, some studies explored only intrapersonal attributes; excluded were the interpersonal behaviors. Second, some studies examined only interpersonal behaviors; excluded were the intrapersonal attributes. Finally, a small number of studies have explored relationships between intrapersonal and interpersonal behaviors, but their scope and depth typically were limited. In fact, the study of intrapersonal characteristics in relation to interpersonal characteristics has been generally neglected in speech communication inquiry.

There is a need for systematic and thorough explication of relationships among intrapersonal attributes and interpersonal behaviors. The following discussion enumerates one approach for systematically studying these relationships. My purpose was, specifically, to examine the relationship between self-actualizing values and interpersonal communication behaviors.

Rationale

In recent years the study of speech communication has become diverse and increasingly specialized. Before the mid-1960s, speech communication scholars concentrated primarily on performance-oriented concerns, particularly public address, persuasion and debate. Although many university speech communication departments still build their curricula around these basic areas, during approximately the last decade and a half, scholars have begun to focus on other areas of study including small group, organizational, and interpersonal communication.

With the emergence and development of these areas, the controversy of whether speech communication study is more appropriately viewed as an art or a science arose. Since the study of interpersonal communication most directly focuses on individuals, perhaps the controversy surfaces most acutely when discussing such study and research. People favoring interpersonal communication study as an art, for example, might say that people are human beings and deserve attention as complex, but personal, entities. Because every individual is unique, he/she brings different qualities and skills to a situation. Although there might be qualities and behaviors mutually shared by different individuals, much interpersonal communication would be seen as personally unique. People favoring a scientific approach to the study of interpersonal communication, on the other hand, might say that what concerns communication scholars are the common behaviors people exhibit. Patterns of communication that individuals collectively possess are important. In a sense, people positing the communication-as-art perspective often focused on intrapersonal characteristics, whereas people

positing the communication-as-science perspective often focused on the interpersonal characteristics of behaviors.

This controversy and the issues which surround it, however, only superficially take the position of a science versus art dichotomy. Arguments regarding whether speech communication study or interpersonal communication study, more specifically, is a science or an art, in fact, have faded. The real issues involved the notion that there are at least two schools of thought about the study of human social behavior. Most entail assumptions that necessarily involve certain approaches to the study of social behavior, generally, and interpersonal communication behavior, specifically. Two of these categories of inquiry are sometimes called "behaviorism" and "humanism". The point here, however, is not to make shallow distinctions between the so-called behavioristic and humanistic approaches to the study of human behavior but to note that some differences do exist with respect to the focus of inquiry.

Regularities in social behavior, for example, may be explained in terms of the person acting as an agent in directing his/her own behavior, or the person acting as an object responding to some forces generated by the environment. The first option reflects a self-directed "humanistic" perspective whereby intrapersonal characteristics are salient. The second alternative reflects a strict environmentally-contingent, "behavioristic" perspective whereby only the interpersonal characteristics are important. Whereas the former perspective takes into account attitudes, beliefs, and values, the latter perspective

avoids inner states of a person. While examining what is external to the person, behaviorism focuses upon the people as they interact with one another. Overt, observable behaviors, rather than covert, unobtrusive feelings become the focus of study for the social scientist.

Some researchers believe the two foci of inquiry are mutually exclusive. Swensen (1973), for example, describes behaviorism as trying to predict what course a person will take by observing what rewards that person had previously received under similar circumstances. Conversely, he describes humanism as trying to predict and explain a person's choice of course by asking a person what he/she planned to do and why the person planned to do whatever it was. Although Swensen's dichotomizing is a bit rigid, it nonetheless points up differences between the two positions. Behaviorism, in his sense, is a method of study which examines universal actions or behaviors. Dealing with predispositions is clearly not appropriate for an objective and general discipline. With such a perspective, behaviors alone are the focus of interpersonal communication research.

Other researchers point out that such a strict division between behaviorism and humanism is not altogether appropriate. Interestingly, B. F. Skinner (1976, 4-5) notes some commonly held notions about behaviorism which he feels are wrong. Incorrect propositions state that behaviorism ignores consciousness, feelings and states of mind; has no place for intention or purpose; limits itself to the prediction and control of behavior while missing the essential nature of a human being; is concerned only with general principles and therefore neglects the uniqueness of the

individuals; and, regards abstract ideas as fictions. Although some behaviorists deny humanism because they believe no inward states exist, Skinner's position is that although internal states may exist, the capacity for studying such entities, physiologically, is limited. Skinner's reduction of inner states to physiological ones makes him a radical behaviorist, however, and not a humanist. States of mind are states of body. Thus, behaviors alone become a focus of one's study.

A more moderate position is that of Bugental (1967, 8-9). He believes the two orientations differ in a number of ways. Among these distinctions, Bugental views humanists as insisting that meaning is more important than method in choosing problems for study, in designing and conducting studies, and in interpreting results; giving primary concern to his/her actions; focusing upon the individual, including exceptional and unpredictable characteristics, rather than seeking to study only the regular, the universal, and the conforming; and, seeking to expand or enrich human experience. Bugental's claims are closely aligned to those of Maslow (1966) with both arguing that the critical difference between humanism and behaviorism centers on two issues.

The first contention is that behaviorism is not incorrect but rather too narrow and limited to serve as a general, or comprehensive, philosophy. Behaviorism in its methodological form--exclusive concern with overt, observable events--seems to insure a social science that is limited. Researchers basing studies upon the behavioristic model tend to sponsor safe investigations and restrict their inquiries to those that may be managed easily by the methodology. In effect, such restrictions automatically

rule out significant, but more elusive questions that deal with the whole person. Subjective or self knowledge dealing with the person and his/her personal qualities is lost. What is missing, for example, are those internal states and human qualities that are not always readily observable but which are important in interpersonal relations. Such qualities as compassion and satisfaction are among those not considered.

The second contention is that a person acts as an agent in directing his/her own behavior. Humanism views a person as active, responsible and creative, whereas behaviorism often views people in passive respects. As mentioned previously, behaviorism examines the person acting as an object in response to some forces generated by the environment. In a sense, behaviorism involves reflexive, Skinnerian-type responses to stimuli. While not discounting behaviors that typically involve little thought and become mere reflexes, researchers who base studies upon the humanistic model also take into account people as active agents in their relations with others. Responsibility for what is happening is attributed by the researcher internally to the person as well as externally to the environment or situation.

Most contemporary social scientists fall somewhere in between the extremes of environmentally contingent behaviorism, and self-directed intrapersonally-oriented humanism. Many explanations of habitual behavior, in fact, tend to fall between the two positions. Sometimes, for example, what was initially learned or developed through active self-direction and introspection later becomes less a matter of awareness and decision and more a matter of behavioral reflex. A mistake, however, is to believe that

human behavior, social behavior specifically, is solely explainable by behaviorism. My position, in fact, acknowledges the interplay of behaviorism and humanism while leaning toward a more inclusive social science. Examining a person's behavior in light of one's constructs of the events impinging on him/her is essential. A behavior in any situation is jointly determined by the characteristics of that situation, as one perceives them, and by the particular dispositions that one possesses at that time. Consequently, both observable interpersonal behaviors and internal, intrapersonal dispositions are the focus of interpersonal communication research particularly, and social science research, more inclusively.

The study of intrapersonal characteristics in relation to interpersonal characteristics, however, has been generally neglected in the social sciences. Although interpersonal behaviors have been examined, intrapersonal attributes need further investigation since intrapersonal attributes serve as what Harre and Secord (1973, 9) call "the prototype of behavior in ordinary daily living." They claim such intrapersonal functioning is the foremost factor in the "production of specifically social behavior." What heretofore has been an implicit relationship--the intrapersonal with the interpersonal, the humanistic with the behavioral--requires closer examination for explicating such relationships.

Compared to more established academic disciplines which study human behavior, such as psychology and sociology, interpersonal communication along with other developing areas within speech communication, has had little on which to build. The paucity of research is due to the embryonic stage of development regarding interpersonal communication as a distinct area of study.

The study of communication is not new, but early concerns were subsumed into then existing academic quarters, often as a sidelight. The studies which have been conducted are primarily behavioral rather than humanistic in emphasis. Concepts reflecting the humanistic perspective, however, are readily appearing in interpersonal communication textbooks used in basic, college-level, speech communication courses. Self-disclosure, self-concept, trust in relationships, to name a few, are often discussed in such texts. Firm theoretical foundations supporting such discussion, however, are sparse. Further explication is needed for relationships which, in the past, were stated only implicitly. My purpose in this paper, therefore, is to support the more inclusive approach to social science inquiry by examining the relationship between one's intrapersonal structure and his/her behaviors. More specifically, this paper examines the relationship between self-actualizing values and interpersonal communication behaviors.

Self-actualization and Related Concepts

Self-actualization is defined as the "ongoing actualization of potentials, capacities, and talents, as fulfillment of mission (or call, fate, destiny or vocation), as a fuller knowledge of, and acceptance of, the person's own intrinsic nature, as an increasing trend toward unity, integration or synergy within the person" (Maslow, 1968, 25). Self-actualization is similar to concepts developed independently by other researchers, specifically, self-realization (Horney, 1950), authenticity, individuation (Jung, 1951), and authenticity (Bugental, 1965).

Goldstein (1939) first coined the term self-actualization. He stated that each organism has definite potentialities and, having these,

has the need to actualize or realize them. Self-Actualization, suggested Goldstein, is the tendency toward completing and perfecting one's capacities. People patently possess a need for developing such capacities.

Somewhat later, Horney (1950), reflecting Goldstein's idea of self-actualization, presented her concept of self-realization. Again, self-realization is an evolution of one's potentialities rather than a static or terminating occurrence. Developing one's capacities for good human relations through the actualization of the real-self rather than the idealized-self is the goal. The real-self is "what one really is or potentially is--what he could be, and should be" (Horney, 1950, 29). The idealized-self, however, represents fictitious potentials and fantasized (or disturbed) goals and capabilities.

Horney's self-realization is similar to the concept of individuation, developed by Jung (1951). In fact, Jung often uses individuation, self-searching, and self-realization interchangeably. Individuation refers to an individual's being, "becoming one's own self" (Jung, 1951, 140), or becoming what one actually is. Individuation is the "faithful expression of one's inmost being" (Jung, 1951, 143). In individuation the person becomes unique and harmonious. Yet individuation is neither narrow nor egocentric; one does not become "selfish" but simply fulfills his/her own specific nature. The only time conflict actually occurs is when one begins striving for norms rather than developing his/her individuality.

Bugental (1967, 213) defines authenticity as the degree to which being in the world is in accord with the givenness of one's nature, as the "full and authentic being in the world, which transcends a substantive limit or

characterization." Bugental continues by adding a degree of relativity to the concept of actualization in stating that it is the greater realization of the potentials of human existence than is usual. Actualization entails many things. First, the person attaining actualization is significantly concerned with many things in life, but no particular concern seems crucial. Second, the self-actualizers have the ability to commit themselves both selectively and effectively to everyday tasks. They perceive more choices than are usual and, hence, are more ontologically free than most people. The awareness of being in one's own life then motivates one to recognize his/her potentialities and to choose knowingly. Responsibility, states Bugental, is a central part of a person's existential authenticity, that is, self-actualization.

Self-realization, individuation, and authenticity are basically synonymous with the concept of self-actualization. The most extensive explication regarding the humanistic perspective of actualization is provided by Abraham Maslow (1954, 1968, 1971). An examination of his thinking is undertaken in the next section.

Maslow's Self-actualization

Maslow (1971, 308-309) synthesized his earlier work, citing the following as characteristics predominant in the self-actualizing human being: clearer, more efficient perception of reality; more openness to experience; increased integration, wholeness and unity of the person; increased spontaneity, expressiveness--full functioning--aliveness; a real self--a firm identity--autonomy, uniqueness; increased objectivity, detachment, transcendence of self; recovery of creativeness; ability to fuse concreteness

and abstractness; democratic character structure; and, ability to love. A brief discussion of each point follows; related ideas are grouped when possible.

The actualizer is more efficient, that is, more correct, in seeing what is actually there. Such superiority in perceiving reality promotes a superior ability to reason, to perceive the truth, to come to conclusions, to be logical and, in general, to be cognitively efficient. Because of this perceptual accuracy, actualizing people are generally unfrightened and unthreatened by their perception of the unique and unknown. Openness to experience is reflected in the fact that they find it possible to accept themselves and their own nature without "chagrin or complaint," often without thinking about the matter very much. While demonstrating a relative lack of guilt, shame, anxiety, or defensiveness, they do still feel guilty about some things, such as: improbable shortcomings (e.g., laziness, thoughtlessness, loss of temper, hurting others); habits which may be very strong even though relatively independent of their character structure; and shortcomings of the species, culture, or group with which they have identified themselves (Maslow, 1954, 157).

The behavior of self-actualizing people is marked by simplicity, autonomy, and a lack of artificiality. Although relatively spontaneous in their behavior, inner lives, thoughts, and impulses, self-actualizing people do not necessarily avoid all conventionality. They go through the ceremonies and rituals of convention, but often with a good-humored, graceful attitude. He/she typically behaves in conventional respects since no great issues are involved or since he/she knows others will be hurt or embarrassed by different sorts of actions. Regarding anything

important or basic, however, the self-actualizing person allows no convention to hamper or inhibit him/her. Such people, accordingly, usually have ethical codes that are relatively autonomous and individual rather than conventional. Because of this autonomy, self-actualizing individuals also relish solitude and privacy, although such solitude does not entail feelings of loneliness or discomfort.

Another universal characteristic of self-actualizing people is creativeness. Maslow (1971) even suggests that the concepts of creativeness and self-actualization may be synonymous. Creativity stresses such characteristics as boldness, courage, freedom, spontaneity, perspicuity, integration, self-acceptance, efficiency of perception, increased freshness and adventure. Such qualities exemplify what Maslow labels self-actualizing (SA) creativeness. He contrasts this quality with "special talent creativeness," for example, the ability possessed by famous artists and authors. SA creativeness stresses the person rather than his/her achievements.

People Maslow classifies as actualizing usually work in a wider frame of reference than most others and deal with basic issues in terms of broad philosophical questions. Maslow labels this as synergy, that is, the ability to see opposites in life as related. Synergy, moreover, involves the relating of things not previously related. Synergy also facilitates the final two characteristics in Maslow's list: democratic character structure and ability to love.

5 Maslow claims that all actualizing people are, without exception, democratic people. They appear friendly and equitable with anyone of

"suitable" character, despite differences of class, political beliefs, race or education. Accordingly, self-actualizing people view most situations as possessing learning potential and find it possible to learn from anybody who has something to teach them. Such democratic tendencies apparently stem from the actualizers' attempts to treat others as people rather than objects. Treating people as objects is to regard them solely as means to an end. The self-actualizer, however, often finds the process of relating to others as rewarding as the actual end-product.

Self-actualizing people have a deep feeling of identification, sympathy, and affection toward other people. Maslow calls this the ability to love. Such capacities for love often result in the self-actualizer developing deeper interpersonal relations than most other adults. This does not mean that self-actualizing people develop many friendships. In fact, their circle of friends is usually limited, extreme closeness often requiring a considerable amount of time. Conversely, while self-actualizing individuals frequently do have a number of admirers, friends, or acquaintances, these relationships are ordinarily one-sided, and the self-actualizer many times attempts to be merely gracious, kind, or pleasant.

Thus far in this section, Maslow's independent work with the concept of self-actualization has been discussed. Maslow, in addition, collaborated with Shostrom (1966) in defining specific constructs related to the broad concept of self-actualization. Shostrom, personally assisted by Maslow, synthesized the relevant literature and developed a set of ten constructs representing important factors of self-actualization. These constructs

were developed, purportedly, into a measure of self-actualizing values. Shostrom's ten constructs are as follows: self-actualizing values, existentiality, feeling reactivity, spontaneity, self-regard, self-acceptance, constructive nature of man, synergy, acceptance of aggression, and capacity for intimate contact. Moreover, these ten constructs can be conflated into five pairs of broader concepts. First, valuing is accepting the need for using one's capabilities (self-actualizing value) and applying such values in a flexible way (existentiality). Second, feeling is a sensitivity to one's own feelings and needs (feeling reactivity) and the expression of such feelings freely (spontaneity). Third, self-perception includes a high self-worth (self-regard) and an acceptance of oneself regardless of his/her weaknesses or shortcomings (self-acceptance). Fourth, synergistic awareness is seeing people as possessing the potentiality for being good (constructive nature of man) while also seeing opposites of life as related rather than dichotomous (synergy). Fifth, interpersonal sensitivity is accepting one's feelings of anger (acceptance of aggression) while also desiring warm interpersonal relationships (capacity for intimate contact). People who are at plateaus of actualization higher than those of other people are said to hold and live by such values. Table 1 presents each of Shostrom's ten self-actualizing values as well as the five broadly implicit concepts.

Concepts synonymous to self-actualization, Maslow's explication of self-actualization, and Shostrom's work with Maslow have been summarized. In the framework of this paper, self-actualizing values serve as the intra-personal structure variables. The following discussion focuses upon the

interpersonal variables, specifically interpersonal communication behaviors.

Interpersonal Communication

Minter (1968) surveyed speech communication professors for their preferred definitions of communication and obtained nearly as many unique responses as there were participants. If defining the general term communication is difficult, defining interpersonal communication is equally difficult. Recent state-of-the-art articles (Bochner, 1978; Miller, 1978) have provided some needed focus. Although conflict still exists, I share the perspective suggested by Bochner (1978). First, the phenomena salient for studying interpersonal communication are persons, messages, situations, and temporal factors. Second, a totally complete analysis of interpersonal communication should account for three types of characteristics: Intrapersonal, interpersonal and situational. Working from this perspective, interpersonal communication is the exchange of messages over time by two or more individuals bound by a common situation. Participants interpret both corporate and individual images as images evolve through that exchange of messages (Bochner, 1978).

The current focus, however, is only upon intrapersonal characteristics (i.e., self-actualizing values) and characteristic interpersonal behavior. Excluded are situational characteristics. Although interpersonal communication textbooks typically discuss a plethora of interpersonal behaviors, systematic, focused examinations of such behaviors is sparse (Bochner, Kaminski, & Fitzpatrick, 1977). Macklin and Rossiter (1976), Bochner et al. (1977), and Norton (1978) have pursued systematic investigations of interpersonal communication behaviors from slightly different viewpoints.

Table 1
Definition of Self-Actualization Constructs*

VALUING: 1	SELF-ACTUALIZING VALUES (holds values of self-actualizing people)
	EXISTENTIALITY (flexible in application of values)
FEELING: 2	FEELING REACTIVITY (sensitivity to own needs and feelings)
	SPONTANEITY (freely expresses feelings behaviorally)
SELF- PERCEPTION: 3	SELF-REGARD (has high self-worth)
	SELF-ACCEPTANCE (accepting of self in spite of weaknesses)
SYNERGISTIC AWARENESS: 4	NATURE OF MAN, CONSTRUCTIVE (sees man as essentially good)
	SYNERGY (sees opposites of life as meaningfully related)
INTERPERSONAL SENSITIVITY: 5	ACCEPTANCE OF AGGRESSION (accepts feelings of anger or aggression)
	CAPACITY FOR INTIMATE CONTACT (has warm interpersonal relationships)

*This framework, including definitions, was enumerated by Shostrom (1968). These constructs were also empirically explored via a self-description instrument called the Personal Orientation Inventory (Shostrom, 1966).

Although the current paper extends the work of Macklin and Rossiter (1976), the Bochner et al. (1977) and Norton (1978) research is briefly discussed to serve as an illustration of recent interpersonal communication research, to demonstrate similarities in approach which all share, and to point out a shortcoming.

These two reported studies involved factor analyses which endeavored to establish a set of empirically derived interpersonal behaviors. First, Bochner et al. (1977) obtained ratings on Lorr and McNair's (1963) Interpersonal Behavior Inventory (IBI). People were asked to complete "self" ratings and "best-liked other" ratings on the IBI. Five dimensions mutually appeared in both the "self" and "other" factor structures: control, nurturance, detachment-affiliation, mistrust, and sociality. A second study (Norton, 1978) pursued similar interests in a different respect. Norton examined self-reported communication behaviors through a series of smallest space analyses. He studied communicator style as a function of variables labeled: dominant, dramatic, contentious, animated, impression leaving, relaxed, attentive, open and friendly. The research perspective seeks to work toward establishing an empirically-oriented interpersonal communication theory. The approach, rather than specific results demonstrated in each study, is important to the current discussion for two reasons.

More specifically, both studies (Bochner et al., 1977; Norton, 1978) serve to illustrate two important endeavors in interpersonal communication research. First, each study stems from an attempt to establish a theoretical background in working from what scholars say interpersonal communication is all about. Second, each study has sought to formulate empirical housings

for a domain of interpersonal communication. Since both studies stem from a paper-and-pencil assessment of interpersonal communication, one unfortunate drawback surrounds the behavioral cross-validation of these assessments. Though Bochner et al. seem to sideline such issues, Norton acknowledges that validation is problematic. The research reported in these studies then, should be extended toward developing a valid measure of interpersonal communication by assessing actual behavior, rather than reports of what one might do in some situations. Whatever, the systematic focused approach rather than specific results is the matter of importance. The development of the interpersonal communication behaviors focused upon in this paper follows.

Macklin (1973) surveyed the speech communication literature for interpersonal communication concepts which appeared most frequently in research journals. Reviewing published articles would, it was felt, provide a representative sample of concepts considered important by communication scholars. The following concepts emerged: listening, displaying empathic understanding and sensitivity; accepting both one's own ideas and those of others; self-disclosing; handling of conflicting communication; speaking and listening simultaneously; interpreting nonverbal cues; expressing oneself more freely, congruently, and uniquely; possessing a wider range of subject matter; and, using more personal language.

A questionnaire to measure self-reported feelings and behaviors associated with interpersonal communication was developed (Macklin, 1973). Sixty-one questions concerning various aspects of interpersonal communication were compiled. These questions tapped resources relevant to one of seven

categories of communication-related variables which previous scholarship suggested might be related to self-actualization. The final form of the questionnaire was derived by submitting the responses of 111 subjects who responded to the initial items to a factor analysis using the principal axis method with a varimax rotation to simple structure (eigenvalue ≥ 1.00 ; BMDX72, Dixon, 1969). The analysis yielded three interpretable categories, subsequently labeled expressiveness, self-disclosure, and empathic understanding.

These three communication concepts resulting from the Macklin (1973) research, and later reported by Macklin and Rossiter (1976), are retained for further examination. More recently, Rossiter and Munley (1976) again surveyed the published literature in interpersonal communication in attempting to update and expand the prior listing of concepts. They reviewed all volumes of the major national and regional speech communication associations. Recent issues of several journals dealing with counseling, therapy, and family communication, as well as readily available texts known to be in use in introductory communication courses, were also reviewed. A list of 142 words and phrases was compiled. Two hundred people were asked to place the words into one of two categories: 1) an appropriate or socially effective communication behavior; or, 2) an inappropriate or socially ineffective communication behavior. Although our concern is not directly with "effectiveness," the results provided by Rossiter and Munley are important in that salient interpersonal communication behaviors were classified into more inclusive categories.

Subsequently, Sisson's (1948) discrimination index was used for classifying important descriptors of interpersonal communication. While a

plethora of concepts have been recently introduced in the study of interpersonal communication, many terms are similar and can be conflated into more parsimonious categories. Two such concepts which emerged from the Rossiter and Munley study were validation and metacommunication. These additional concepts make a total of five, which provide the focus for the current discussion. Naturally, all five concepts are a representative though not exhaustive sample of salient interpersonal communication behaviors.

These concepts are defined as follows: Expressiveness is a free, honest, and congruent expression of one's feelings. Empathic understanding is a sensitivity to another's feelings. Self-disclosure is the expression of personal and private information. Validation is communicating in warm, positive, and supportive respects, displaying an unconditional positive regard for another person. Last, metacommunication is communicating about the on-going communication. (See Table 2.) What follows is a discussion of the relationship between the intrapersonal attributes and interpersonal behaviors previously discussed: self-actualization and interpersonal communication.

Relationship Between Self-Actualizing Values and Interpersonal Communication Behaviors

Maslow (1971) discusses the communication behaviors of the actualizing individual. Behaviors he lists include: increased understanding of both the inner and outer worlds (Bochner's, 1978, intrapersonal and interpersonal qualities); more expressive communication, i.e., more "congruent communication"; complete, unique and more creative communication; and, increased

Table 2

Definitions of All Constructs

	Self-actualization ^a	Interpersonal Communication ^b
VALUING 1	SELF-ACTUALIZING VALUES (holds values of self-actualizing people) EXISTENTIALITY (flexibility in application of values)	EXPRESSIVENESS (free, honest, congruent, and genuine expression of one's feelings)
FEELING 2	FEELINGS REACTIVITY (sensitivity to own needs & feelings) SPONTANEITY (freely expresses feelings behaviorally)	SELF-DISCLOSURE (expression of personal & private information)
SELF- PERCEPTION 3	SELF-REGARD (has high self-worth) SELF-ACCEPTANCE (accepting of self in spite of weaknesses)	EMPATHIC UNDERSTANDING (sensitivity to another's feelings)
SYNERGISTIC AWARENESS 4	NATURE OF MAN, CONSTRUCTIVE (sees man as essentially good) SYNERGY (sees opposites of life as meaningfully related)	VALIDATION (communicating in warm, positive, and supportive respects; unconditional regard)
INTERPERSONAL SENSITIVITY 5	ACCEPTANCE OF AGGRESSION (accepts feelings of anger or aggression) CAPACITY FOR INTIMATE CONTACT (has warm interpersonal relationships)	METACOMMUNICATION (communicating about the ongoing communication)

^aThis framework, including definitions, was developed by Shostrom (1968).

^bThis framework, including definitions, was developed by the author.

understanding in terms of one's response to another's messages. In short, Maslow suggested that self-actualizing individuals tend to exhibit increased understanding, congruent and more expressive communication, and unique and creative communication more frequently than do most others.

Rogers (1961) observed the communication behavior of individuals who were labeled as more actualizing than most others. These people were clients he counseled. After counseling, they were rated by him and his fellow counselors on the degree to which they were self-actualizing. Rogers believed these people exhibited: increased congruency in communication (i.e., thoughts and actual messages are similar); increased willingness to receive messages; more frequent reception of messages clearly and accurately; increased empathic abilities; and, more frequent taking of risks in communicating with others.

Rogers' and Maslow's claims are important in that they both support the contention that interpersonal communication behaviors somehow vary as a function of one's degree of self-actualization. Although the empirical base to strengthen such views is limited, a few studies relating particular aspects of self-actualization to particular interpersonal communication behaviors serve to illustrate probable associations.

Expressiveness and self-disclosure may not necessarily be mutually exclusive concepts in that people who self-disclose probably are expressive, though the reverse may not be true. Perhaps a more inclusive category of "openness" is most appropriate. The values of feeling reactivity and spontaneity would appear to relate to expressiveness and self-disclosure

since freely expressing one's feelings, whether impersonal or personal, would likely associate with a willingness to communicate as well as with a sensitivity to one's own needs and feelings. Therefore, the self-actualizing values represented in category 2 (FEELING) should relate to the first two communication categories. (See Figure 1.)

Value category 3 (SELF-PERCEPTION) should also relate to expressiveness and self-disclosure. Several studies have related aspects of self-concept and self-esteem with an individual's willingness to interact with others (Coopersmith, 1967; Ferullo, 1963; Mortensen, Arnston, & Lustig, 1975). The general finding is that a high selfworth is positively associated with an increased willingness to communicate with others. Thus, self-regard and self-acceptance associate with expressiveness and self-disclosure. Finally, value category 4 (INTERPERSONAL SENSITIVITY), reflecting a capacity for intimate contact and warm interpersonal relationships, should likewise relate to one's expression of personal and private information. (Huston 1974, 17), among others, supports such a contention.

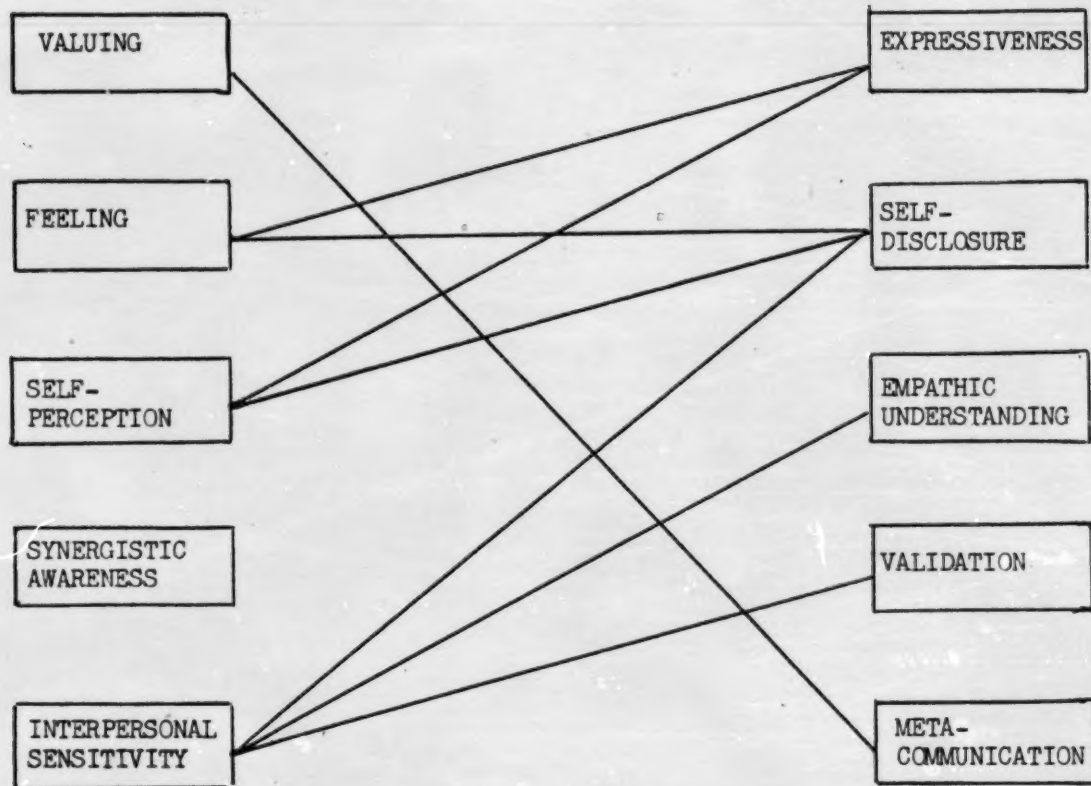
The next two communication concepts, empathic understanding and validation, should also associate with the self-actualizing values represented in category 5. If one possesses a capacity for accepting aggression and for having warm interpersonal relationships, he/she would seemingly also exhibit a strong unconditional positive regard for others, communicating in positive and supportive respects. In a manner similar to expressiveness and self-disclosure, empathic understanding and validation may conflate to a more inclusive category, "supportiveness" in this case. Intuitively,

Figure 1

Relationships Between Specific Constructs

Self-actualizing Values

Interpersonal
Communication Behaviors



one should exhibit sensitivity to another's feelings if he/she values interpersonal sensitivity. Thus, concepts reflected in category 5 would associate with both the third and fourth communication concepts.

Connecting the first four interpersonal communication concepts with concomitant actualizing values was straightforward. The fifth communication concepts, metacommunication, was more elusive. The only readily apparent association is with the self-actualizing value of existentiality. Metacommunication, for example, minimizes conflict, promotes flexibility and facilitates change-oriented behavior (Watzlawick, Weakland, & Fisch, 1974). Such characteristics suggest that existential values promote metacommunication. Again, the connection between value category 4 (SYNERGISTIC AWARENESS) and the interpersonal communication concepts is also elusive. Figure 2 illustrates these relationships.

Relationships between individual interpersonal communication concepts and the overall concept of self-actualization also have been examined. The relationships posited from a theoretical perspective are incomplete; the relationships suggested by empirical data are, likewise, incomplete. Two studies, however, serve to illustrate their relationship.

Foulds (1969) studied the relationship between self-actualization as measured by the Personal Orientation Inventory (POI) and the ability to communicate facilitative conditions of empathic understanding, respect or positive regard, and facilitative genuineness during counseling as measured by ratings of independent judges. Though Foulds concluded that the perceived presence of empathy, validation, and expressiveness

(author's terminology) was positively related to self-actualization, Winborn and Rowe (1972) replicated Foulds' study with conflicting results. While both studies used graduate students in counseling as subjects, that such students receive similar experience in different academic programs is questioned by Winborn and Rowe. They recommend that additional studies focusing on the relationship between one's level of actualization and his/her communication behavior be undertaken.

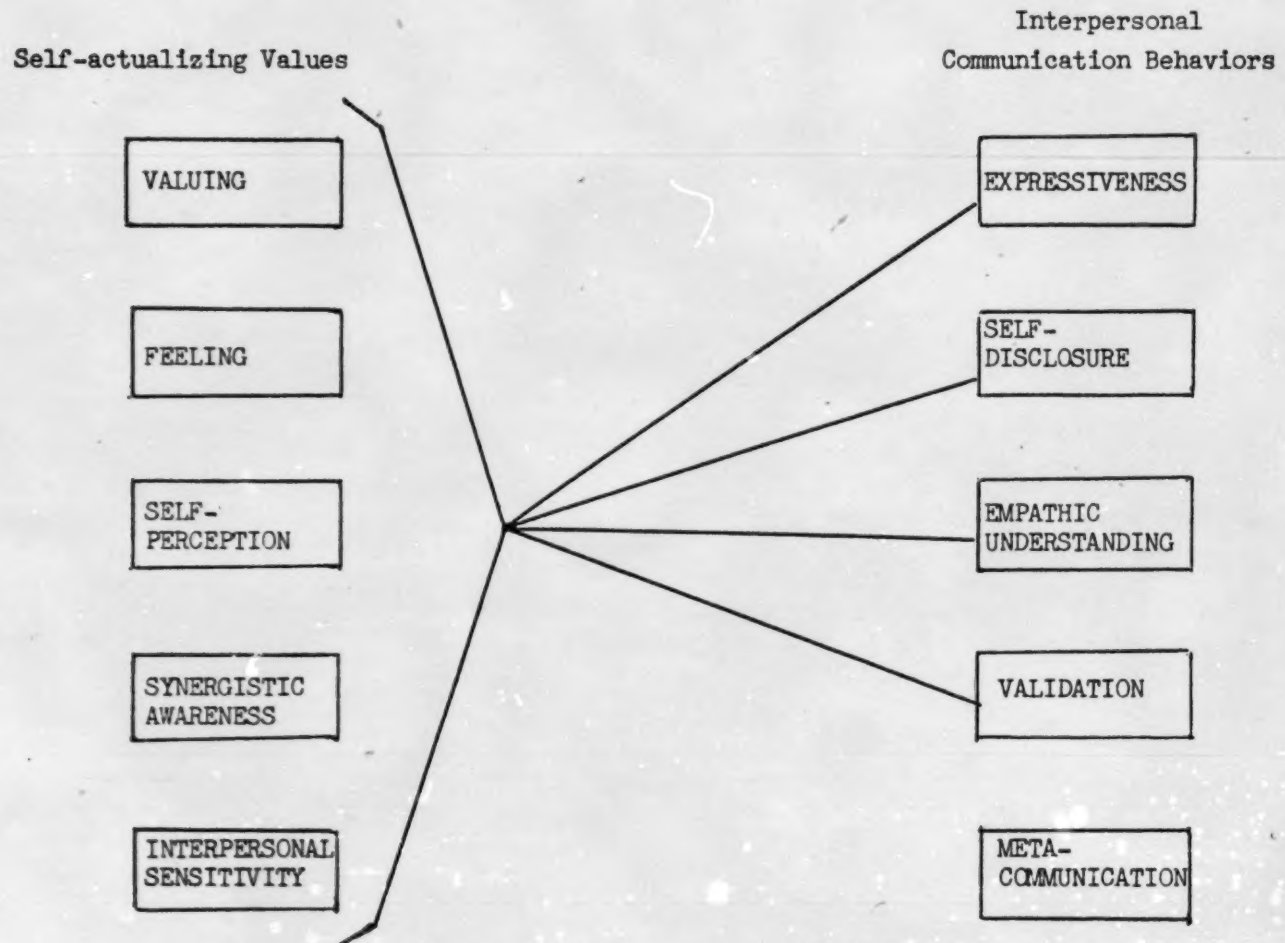
Finally, Macklin and Rossiter (1976) broadened the scope of the previous studies to focus specifically on communication concepts associated with self-actualizing values. Scores were obtained for subjects on the Interpersonal Communication Report (ICR), a measure of expressiveness, self-disclosure, and empathic understanding, and the previously cited POI, a measure of self-actualization. Subject's scores on the ICR were significantly correlated with scores on the POI. Results provided support for the notion that certain aspects of everyday interpersonal communication are related to self-actualizing values in systematic ways.

Summary

Select self-actualizing values and interpersonal communication behaviors have been discussed. Interrelationships between/among the self-actualizing values and interpersonal behaviors also have been posited. Since most studies exploring such relationships, however, have been limited in scope and depth, a need to know more about these relationships exists. Empirical investigations generally, and behavioral validation

Figure 2

Relationship Between Self-actualization and Specific Communication Concepts



specifically, is also required. The conceptual framework explicated in the previous discussion might well provide a needed direction for speech communication inquiry.

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